

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"Mouldering wealth, however great, is a mere shadow compared with the living, enduring riches of the mind and heart."—J. REUBEN CLARK, JR.

No. 34, Vol. 95

Thursday, August 31, 1933

Price One Penny

"WHOM SAY YE THAT I AM?"

ELDER GEORGE Q. MORRIS

SOON after the Saviour had had one of those encounters which He frequently had with the Sadducees and Pharisees, He came into the coasts of Cæsarea Philippi and propounded this question to His disciples: "Whom do men say that I, the Son of Man am?"—a very significant question.

They replied that some said that He was John the Baptist, some that He was Elias, some that He was Jeremias, and some that He was one of the prophets. Then He directed Himself to them and said: "But whom say ye that I am?" Then Peter replied: "Thou art the Christ, the Son of the living God," a reply without any equivocation, without any doubts. And the Saviour confirmed him in his declaration by saying:

Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

There are several things of very great importance in this incident: First, a very clear declaration that "Jesus is the Christ, the Son of the living God," by one of His disciples; and a confirmation of that by the Saviour Himself, also that that knowledge had come to him through the power of God. There is also the very direct inference that is sustained by other teachings of the Saviour, that this information must come of God, and not of man. He said: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Another principle of very great importance is set forth when the Saviour declares, after He had confirmed this great declaration, and told him how he had received that knowledge, that upon that principle He would establish His Church—upon the principle that God had revealed to Peter that Jesus was the Christ, the Son of the living God.

Couple this with another statement of the Saviour: "And this is life eternal, that they might know thee, the only true

God, and Jesus Christ, whom thou hast sent." It implies clearly and implicitly, and is confirmed by other teachings, that without that knowledge there cannot come eternal life and salvation to the children of men; that there is no other name under heaven by which mankind can be saved, except that of Jesus Christ.

This question has confronted men throughout all the ages. Even before the time of the Saviour's coming to the earth, it confronted men, for the prophets proclaimed Him as the Redeemer, and people were taught concerning Him and believed in Him. Since He came, that question has confronted the human race, and it will confront mankind to the end of time.

Whom did men say that the Son of Man was? He lived among the Jewish people. He lived in their large cities. People crowded about Him. He met them. They had an opportunity to hear His teachings. They had an opportunity to feel of His spirit, to understand Him; yet they crucified Him, because they did not know that He was the Son of God. Those who did know that He was the Son of God, knew it by the power of God, because they had faith enough to win that blessing.

CHRIST'S MISSION IS STILL DOUBTED

Now, two thousand years after that time, whom do men say the Son of Man is? Two thousand years after He lived that matchless and marvellous life, when men almost universally, no matter what their religious belief is, proclaim Him as the greatest soul that ever trod the earth. They are saying that He was only a man; that it is true He was a great teacher, but that He was not divine in His origin, in spite of His life and with all the information we have concerning Him. They are very generally denying His doctrines and His teachings. There are many who are entirely atheistic.

There is one type of disbelief concerning Him that is very interesting, to say the least. It is the type of disbelief that exists among those who have taken upon them His name. I think perhaps it is exemplified in the following excerpt:

Consider for a moment an article by a member of what is probably the most distinguished theological faculty in the United States, Professor A. Bruce Curry of Union Theological Seminary, New York. It appeared in the *Christian Century*, and its mere title, "How Far May Christians Diverge from Jesus?" tells a great deal as to the ordeal confronting church dogma.

In this article Professor Curry outlines four positions toward the authoritativeness of the teachings of Jesus which he believes may be adopted by the educated man with some theological consistency. Without bothering with the first three, none of which satisfy him, let me quote from the fourth, which evidently embodies the position of Professor Curry:

"He (the modern Christian) may develop his religious thought, philosophy and experience in the light of the best knowledge and insight of himself and his spiritual kindred, past and present.

"Where he finds himself"—I call your particular attention to this attitude—"Where he finds himself indebted to Jesus, or to later Christianity, he will be glad to make acknowledgment of the fact. But he will be under no initial obligations to align his faith with that of Jesus, or with any one else in the Christian tradition. Nor will he feel that he must impress Jesus into the service and support of his own developing religion.

“He will recognize that the basis of authority has shifted to the informed insight of the best qualified individuals and groups. And he will welcome in organized fellowship any one who sincerely seeks truth and life at its highest. Whether this man can then be called a Christian, is a serious question. Perhaps he should be so accepted if he confessed that the major contribution to his experience and faith came from Jesus, making Jesus still ‘the Master.’ For many this seems to be the only position which makes full place for truth and leaves some place for Jesus.”

That is a very peculiar and inconsistent position that some men take who call themselves after His name, profess to be His ministers and yet deny His authority and His divinity.

I shall not take time to refer to other various views concerning Christ, and the answer that we might receive to-day to the question: “Whom do men say that I, the Son of man am?” but I shall refer to another Jew who lived at the time of Peter. His name was Saul. He was a man of great learning among the Jews. He had received His education at the feet of their masters. He was full of the learning of his time. He was bold, courageous, independent, a man of brilliant intellect. But he would not receive the teachings of Jesus Christ. He would not accept His divinity.

TRUTH COMES AS A FLASH

According to his wisdom and learning, the message of Jesus, no doubt, appeared to him to be superstition, and even blasphemy. So he set himself about the task of bringing into prison, and even to death—aiding those who did, at least—those who believed in Jesus Christ.

One day there came into his life a tremendous flash of truth. As he was journeying to Damascus there appeared a light in the heavens. It was accompanied by such power that he fell to the ground, helpless. Out of that light there came to him a voice: “Saul, Saul, why persecutest thou me?” He answered: “Who art thou, Lord?” The Lord said: “I am Jesus of Nazareth whom thou persecutest.” Then Saul, a changed man, trembling and astonished, and in humility and meekness, said to him: “What shall I do, Lord?” When he arose, by the assistance of his associates, he found that he was blind. He had lost his physical sight, but he had gained his spiritual vision.

He knew that all his wisdom and his learning, which he had received from the masters of his time, counted for nothing. He knew that Jesus Christ, whom he had persecuted, whom he had refused to accept, was the Son of God. He was then willing to go forth in His service and endure hardships, imprisonment, stoning, beating, humiliation, all sorts of suffering and privation, for the sake of Jesus Christ.

He had been in an instant changed from a man who was so full of worldly wisdom, and so strong in his own opinion, that he rejected the Lord Jesus Christ and would not receive Him, nor accept His teachings, to one who meekly and humbly asked the Lord what He would have him do.

That change must come to every man, in some form or another, who refuses to accept the divinity of the Lord Jesus Christ, who refuses to accept His teachings, the great revelations of truth that He has brought to the world. He may be a so-called

Christian minister. He may be a great scientist. He may be a renowned philosopher. He may be a conspicuous man of affairs in the world.

He may be an ordinary man so full of worldly wisdom that it makes it impossible, in his present state of mind, to accept the divinity of the Lord Jesus Christ, and render obedience to Him. If so, it is because he is blinded, spiritually, just as Saul was blinded; and, if he is to be saved from it, some time, in some way, he must become as changed as Saul was when he went forth, as Paul the Apostle of Jesus Christ, to proclaim Him to the world—when he said that worldly wisdom was folly in the sight of God, when he determined to know nothing but Jesus Christ, and Him crucified.

That question comes to every man and every woman in the world, because Jesus Christ is the Redeemer of the world, and He has given His life for us, and no man can evade the responsibility of his attitude toward that question.

THE LATTER-DAY SAINT ANSWER

Now, what is the answer of the Latter-day Saints to that question, "Who is the Son of Man?" Their answer is precisely the same as the answer of the Apostle Peter. The answer of this Church to that question is that Jesus is the Christ, the Son of the living God. And the answer is the same for the same reason, that that great truth has been revealed anew and afresh to the world; that we are not dependent upon the scholars of the age, and the learning of the age, and the incomplete teachings of the so-called Christian sects and denominations of the world. That truth has come revealed anew from God, that men may stand clearly and unequivocally, as Peter stood, and declare that Jesus is the Christ, the Son of the living God, because they may have that truth revealed to them, just as Peter had it revealed to him; because the Lord has provided that His Church should be built upon that foundation.

Since He was to come into the world to die for the world, and to deliver to the world the Gospel of salvation, He provided that men should know that it was true, and in spite of all opposition, and all error and all darkness in the world, they might stand upon a rock that would be firm and true.

Joseph Smith, the fourteen-year-old boy, was confronted by that same question, in part. He believed in the Saviour, but He did not know which denomination truly represented Him and taught His doctrines. So in the year 1820 he was confused by what he called the "war of words and tumult of opinions," when he was surrounded on all sides by men who plead with him to enter their church, that he might receive the salvation that the Lord offered for him.

He went in humble prayer, the way that man must go to receive these great truths. He knelt and prayed to God to know the truth, as to which church he should belong. And as there appeared to Paul a light out of heaven, so to this young man, after a short period when he seemed to be attacked by a tremendous evil power that threatened his destruction, there appeared a light coming out of heaven, and he presently saw in that light two heavenly beings, the Father and the Son.

The Father, addressing Himself to Joseph and using his name, referred him to the Saviour, and said: "This is my beloved Son. Hear him." Then the boy propounded, after he had recovered himself sufficiently, the question that was in his heart: "Which of these churches shall I join?" The answer came to him: "None of them, for they have all gone astray." None of them had the authority of God and the Gospel of Jesus Christ to deliver to him.

Joseph Smith was overpowered, physically, by the power of that demonstration, as was Saul, who was led about for three days, blind, so affected was he by the power of the vision. So also, for a short time was the Prophet Joseph without physical strength. But he soon recovered and arose to his feet. He arose a changed youth—not that he had been in error or in sin. He was an upright, splendid, earnest young man who was seeking the truth.

But, as was the case with Saul, there had come in an instant a tremendous flood of truth into his soul, so that now he stood a new being. He knew that God lived, and that Jesus was the Christ, the Redeemer of the world, and he knew it by the power of God. Shortly after that he received other heavenly manifestations, and received additional information.

REVELATION REAFFIRMS CHRIST'S DIVINITY

In view of this great revelation of truth, it is easy to see what the attitude of the Latter-day Saints should be toward this question. We have received the faithful testimony of Joseph Smith, who had seen the Father and the Son. In due time he brought forth the Book of Mormon, a new volume of Scripture, that has in it the fulness of the Gospel of Jesus Christ, that tells of the ministry of the Saviour upon the American continent, where he gave the people His teachings, repeated the Sermon on the Mount, and manifested great power among them in His miracles. He manifested, above all, the spirit and power of the Saviour of the world, to their blessing and to their conversion, and they knew that He was their Redeemer. He raised up a great people who believed in Him and who served Him, and who for years lived in a very high and exalted condition, following His teachings, observing His laws and commandments.

The Latter-day Saints, with these things in their hands, with these testimonies available to them, have besides these a membership in the Church of Jesus Christ, which has been restored to the world by the same power and authority that the Apostle Peter possessed. The Gospel is now preached and administered to the world, and people may receive it.

Those who are members of the Church, or perhaps their parents, may have heard this message years ago, in this land or in some foreign land, when they were members of another church, perhaps one of these denominations that were so active at the time of the Prophet Joseph Smith's experience. They heard this message and they accepted it, and they found joy and peace and a complete confirmation of its truth.

Those of us who have been born in the Church, to the extent that we have been obedient to it and active in it, and diligent in living up to our opportunities and privileges, too, have received

this confirmation of our faith, and have received the same knowledge and testimony that the Apostle Peter declared he had. And our answer to this question, without equivocation, without apology, is that Jesus is the Christ, the Redeemer of the world, and we know that that truth is essential to the salvation of mankind.

With all our hearts we invite all men to pay heed to the declaration of the authorities of this Church, to the teachings of Elders of this Church. As our parents or we have received them and have partaken of the blessings, and have come to a knowledge of the truth, so we would, with all our hearts, that all men would do precisely as we have done. For no man can receive the joy and the peace that comes with it, but that he desires with all his heart that all men should receive it and enjoy it.

TRUTH COMES THROUGH SPIRITUAL INSIGHT

May the Lord help us to attain to this spiritual insight and understanding that will lead us to know the truth, that we shall not be blinded by the philosophies or the opinions of men—and I mean by that those that are negative, for the world is full of knowledge, the world is full of splendid men who are doing splendid things, of great scientists who are achieving, of great men who are serving their fellows. But if we wish to know of the Gospel of Jesus Christ, we must come to His servants to receive that information and be taught concerning it. That does not come from the field of science or learning or the wisdom of men, for “flesh and blood” cannot reveal these truths. God chooses His own and instructs them and delegates them with authority and power to teach His truth and administer His affairs.

Any man who wishes to receive that truth must come to them to receive these instructions, to be inspired in this faith, to be led into the path of knowledge and truth, that he may receive the Gospel of Jesus Christ and devote himself to the true service of God.

I thank the Lord for the principle upon which Christ established His Church, the principle of revelation. He will reveal the truth to any man who will humbly believe it and seek for it, that he might stand up and say without equivocation and without doubt that Jesus Christ is the Son of the living God. This is my testimony to you: He is the Son of God. This testimony may come to the heart of any man or any woman who with meekness and contriteness of heart will seek sincerely for it from the Lord.

God bless us, that we may be true and faithful to Him, I pray, in the name of Jesus. Amen.—(Address delivered in the Tabernacle, at Salt Lake City, Utah, U.S.A.)

THE duty of the religious teacher comporting with his pretension and profession, is to open the eyes of the blind that they may see God. Oh, it is wonderful to find “tongues in trees, books in the running brooks, sermons in stones, and good in everything;” but it is far more glorious to lead a lonely, hungering soul out of the maze of temporal, sensual materiality into the enduring realm of spirituality.—DAVID O. MCKAY.

THE TRUST SUPREME

ELDER NEPHI JENSEN

IN THE days of Christ's personal ministry, there lived in Capernaum a most extraordinary man. He was a Centurion. This military officer became deeply impressed with the divine power manifested in the ministry of our Lord.

The Centurion had a beloved servant who became severely afflicted with palsy. At about this time Jesus of Nazareth came to Capernaum. In his great anxiety the officer approached the Lord appealingly.

"My servant lieth at home sick of the palsy, grievously tormented."

"I will come and heal him," responded the Saviour, before the Centurion could request Him to come and administer to the servant.

This instant offer of divine assistance gave the officer increased confidence and boldness. Emboldened by his awakened faith he implored, "Speak the word only and my servant shall be healed."

There is unusual power in these simple words. They came from a heart which had been vitalized and transformed by a spiritual energy. The story reveals the deeper meaning of faith. In this simple narrative we see in action the more-than-human trust in the unseen power. This Roman officer was so deeply and intensely awakened spiritually that he could believe that just one word, spoken by the Master, would instantly heal the servant who was so sorely afflicted.

THE FAITH OF THE CENTURION

How could a mere spoken word heal a sick person? The Centurion did not know. His ordinary reason could not tell him. For there is no conceivable direct relationship between an uttered word and the removal of disease from a human body. There is nothing about an expressed word which would lead the ordinary reason to conclude that it will restore health. One who can believe implicitly that a few uttered syllables will bring such tremendous results, gives unmistakable evidence of the possession of an endowment higher than ordinary human understanding. He is able to infer and conclude what halting reason cannot lead him to conclude.

This power, instantly to infer or conclude, without the slow process of reasoning, that tremendous results can and will come from a simple means, that have not apparent relationship to the results desired, is the very essence of faith. It is a sort of divine intuition that outstrips the ordinary understanding. One who possesses this rare gift is in a sense a super-man. He is endowed with a power that transcends the most splendid of all intellectual endowments.

Abraham of old possessed in a high degree this spiritual power. He was so stout-hearted that he could believe that if the life of his beloved son were taken, God could and would instantly raise him to life again. After receiving the promise that in Isaac "all nations of the earth should be blessed," he was commanded to

(Continued on page 569)

THURSDAY, AUGUST 31, 1933

EDITORIAL

IS MY BODY MY OWN?

THE young lady was lounging in an easy chair, smoking a cigarette. The young man was looking at her anxiously.

"I wish you wouldn't smoke."

"Why not?" she answered.

"Because it injures your body."

She looked him full in the face. "Well, suppose it does? My body is my own, is it not?" She went on smoking.

The young man pondered a while; then began again. "You mean, that whatever concerns your body is your own business, and none of mine. Are you sure?"

She lighted another cigarette and replied airily, "Aren't you sure? What have you or any one else to do with the treatment I give my own body given me by nature?"

The young man sat up a little straighter.

"That answer is the refuge of every person who selfishly dishonours law. The drunkard, the opium eater, the thief and the murderer offer variations of your answer."

The young lady flushed with near anger. "You are certainly classing me with good company!"

Soberly, the young man continued. "You are not living alone on a desert island. Whatever you do affects somebody else. That is one reason why you should not smoke. The safety of society depends on the mutual concern of people for one another. Cain refused to recognize this principle when he answered the Lord, 'Am I my brother's keeper'." An everlasting mark of shame was put upon the man who so disregarded his neighbour.

"Suppose all that is true," she answered, "any injury I may do to my body by smoking, does not affect anyone else."

"Oh yes, it does," the man came back quickly, "you have not thought the matter through."

"Listen! Smoking injures your body and diminishes your vitality. You have periods of depression, when you make the people around you unhappy. Moreover, you are unable to do your best work, whatever it may be, when you smoke. Your reduced productive power affects not only yourself, but everyone who may be measurably dependent upon you."

"Further, the time may come, will come, if you persist in the use of tobacco, when you will have periods of sickness compelling others to wait upon you and to do your work."

"Worst of all, perhaps, since I have heard you say that you want to become a mother, your children will come into the world weakened in body by the unhealthy and unclean habits of their mother."

"I doubt very much that your body is your very own."

"Maybe, then, I would better move to a desert island," she said, deeply annoyed.

“Even there you would not be justified in injuring your body. Your body is given you to be a home for your immortal spirit. Through the body your spirit speaks. As you care for the body, respect it and keep it clean, your spirit gains power to express itself. The body must be looked upon as a holy tabernacle. The Lord expects you to keep it clean, pure and strong. Remember, this body is to rise with you in the resurrection.”

Thoughtfully, the young lady returned to the case the cigarette she was about to light.

“Remember,” he continued, “that your body is not your own. It was given to you for a definite purpose by your Heavenly Father; your use of it will affect not only yourself, but all with whom you associate. Every person brought into the world has a two-fold responsibility: to God and to man. I wish you wouldn’t smoke or do anything else that injures the body.”

Slowly the young lady got up from her chair.

“Let’s go for a walk to breathe the clean air, and to be warmed by the sunshine. I want to think this matter out. Perhaps I belong to the world and the world to me. Can that be the way of wisdom?”—W.

THE TRUST SUPREME

(Concluded from page 567)

offer this son as a sacrifice. With undaunted confidence in God’s power, Abraham made all preparation for the offering. The altar was constructed, the wood for the fire gathered and put in place; the sacrifice was placed upon it and the knife was raised to take the precious life. And his hand was not stayed until he heard the angelic injunction: “Lay not thy hand upon the lad.”

Abraham unflinchingly met the supreme test of faith. He had the pure soul-strength to believe that God could and would instantly disannul death, and make the lifeless lips speak again. In the language of Paul, the father of the faithful, “God was able to raise Isaac from the dead.” These are strong words. There is in them the stir and throb of the faith that can triumphantly believe that even death can be turned to life by the edict of Jehovah.

The faith of Abraham stirred in the heart of the woman of New Testament times who had been afflicted for twelve long years. For twelve years she had suffered untold agony. In her bitter distress she consulted the best doctors of the time, in the hope of obtaining relief. She spent her fortune upon physicians, but was not healed. Her life was a walking, living, breathing tragedy of pain. One day she stood in the throng as Jesus Christ walked along. She had been told of His beautiful life. She had heard of His tender heart that throbbed with sympathy for suffering humanity. Moreover, she had been told of the marvellous things He wrought by the power of faith. So when He came just in view of this afflicted woman, her heart was stirred as it never had been stirred before. And in the depths of her awakened soul she cried, “If I may but touch his garment I shall be whole.”

There is beauty, infinite beauty in these words. There is

grandeur and sublimity in them. They came from a heart that was pure enough, deep enough, and strong enough to believe that God could instantly heal her body, which had been distressed with pain for twelve years. Moved by her all-prevailing trust, she reached forth her hand and touched just the apparel of the Christ; and instantly a complete change came over her. Strength took the place of weakness in her body. New life came back into her veins and arteries; and the bloom of health came back to her cheeks. She was instantly and completely healed of an affliction from which she had suffered twelve long years.

Jairus of New Testament times belongs to the splendid company of those who have the strong soul-fiber to trust in God to the uttermost. The daughter of this noble ruler died. Even after her eyelids were closed by the icy fingers of death, the loving father heroically trusted that she could be called back to life. In his deep sorrow he went to Jesus and worshipped Him, saying, "My daughter is even now dead: but come and lay thy hand upon her and she shall live." There is the throb of tender pathos and the stir of spiritual power in this trusting appeal. This out-calling for divine help came from a heart that was stout enough to believe that death's cruel sentence can be instantly set aside by the command of sovereign faith.

DEATH OBEYED THE COMMAND OF THE MASTER

Jesus could not resist this touching appeal of simple trust. He took the girl by the hand, and by faith's all-compelling command cried, "Maid, arise." And death obeyed the command of the Master of life and death. The dead instantly came to life again.

Martha of Bethany is another of the world's renowned women of real faith. Her beloved brother Lazarus took sick of an incurable fever. As the days and nights came and went the scorching fever burned away the life and strength of Lazarus. His sands of life slowly ebbed away. He died. He was taken by the intimate friends of the family and securely buried in a stone tomb. There he lay in the cold sleep of death for four days and nights. Then Jesus came to the home of Martha to offer her consolation in her great sorrow. When He appeared in the doorway, Martha saw Him. The sight of Him awakened her soul as it had never been awakened before, and from the depths of her heroic, trusting soul she cried, "If thou had been here he would not have died."

What did she mean? She meant that if Jesus Christ had been in the sick room when Lazarus was dying of the devouring fever, Jesus could have stood there and spoken one word by the power of His faith and Lazarus would have been instantly healed. She had in her heart even a bigger thought. For before Jesus could enter the house, she cried triumphantly, "But I know even now whatsoever thou wilt ask, God will give it thee."

What could she mean now? Lazarus was dead. He had been four days in the tomb. She meant that Jesus Christ could walk to the tomb where Lazarus lay in the marble sleep of death and that He could stand there in the presence of the silent tomb and speak one faith-inspired word and death would stand aside, the tomb would give up its tenant, and the dead would live again. Martha meant all of that; and she could mean all of that because

in her heart throbbed and stirred the faith that conquers all things.

In obedience to Martha's all-commanding trust, Jesus walked to the tomb where Lazarus lay in the deep slumber of death; and by the power of His imperious faith spoke the death-defying words, "Lazarus, come forth."

And death was vanquished. The tomb gave up its tenant; and the dead lived again.

This sublime faith is the radiant energy of the religion Jesus Christ taught. As long as this heart-awakening faith remained in the world, the followers of Christ were impelled by a deep, pure love for God, to live lives of simplicity, beauty, and devotion and power. But this pure faith did not persist in the world. It commenced to wane in less than a century and a half after the first introduction of Christianity. The simple, heart-purifying religion of the Christians came into contact with the ostentatious sacerdotalism of the pagan Romans. These Romans had a multiplicity of gods. They erected splendid images to these deities. Before these dazzling images they performed their acts of devotion with spectacular display and outward circumstance. This gorgeous, noisy expression of devotion was quite in contrast with the quiet, simple, faith-inspired worship of the Christians. The sacred acts of these pagans was not only more showy than the Christian prayer of faith, but it was also much more easy to practise than the soul-stirring religion of the Christians. The outward expression of religious ardour is the mere mechanics of worship. It is a very easy thing in comparison with the aroused out-reaching of the soul for intimate fellowship with God.

CHRISTIANS ADOPTED IDOLATROUS PRACTICES

The Christians were dazzled by the splendour of paganistic sacerdotalism. They commenced to think that they might add power to their own religion by adopting some of the gorgeous ritualism of the Romans. Moreover, the pagan priests accused the Christians of lack of religious ardour because they were so undemonstrative in their expression of devotion. These stinging accusations were effective. They helped to impel the Christians to ape the showy formalism of their neighbours. Gradually the Christians commenced to set up images of Christ, the Virgin Mary, the Apostles, and the distinguished martyrs. In course of time the practice of performing acts of worship before these images was adopted. This practice formalized prayer and made an outward show instead of a deep, intimate affair between the human heart and God. As a result of this paganization of Christianity, simple, heart-stirring faith was undermined.

Moreover, the practice of worshipping before images transferred the thought of the supplicants from God to the spirits represented by the images. Out of this transferred thought to spirits in the other world came the practice of praying to these spirits instead of praying to God. In time the belief became established that by praying to spirits of dead martyrs and Apostles, these worthies would intercede with God in behalf of the earthly supplicants. The result was that the idea of God became mystified; and Christians commenced to regard Him as a formless spirit, diffused everywhere and nowhere in particular.

This mystification of the idea of God finished the deadly work of destroying the simple, vital faith of the first Christians.

The destruction of this soul-vitalizing faith marked the end of religion of soul-purifying and transforming power. Mechanical prayer by rote took the place of the spontaneous appeal of the faith-inspired heart. Formalized worship, expressed in gorgeous ritualistic display, supplanted heartfelt worship in spirit and in truth. Soon unnatural asceticism dissipated the energy that could more profitably have been used in socializing enterprises. Superstition took the place of faith; and error displaced the truth.

But a new day has dawned. A new dispensation of the Gospel has been ushered in. With this Gospel restoration has come a revival of the simple, all-trusting faith which was the glory of the first age of Christianity. This faith is the throbbing life and power in the religion of the Latter-day Saints.

HEALED BY FAITH

It would require volumes to tell even half of the stories of the modern triumphs of faith. There is only space here for two. A few years ago two young missionaries of the Church called to see a woman who had been a confirmed, bed-fast invalid for years. With real trusting faith she requested the Elders to administer to her. The senior Elder anointed, and the junior sealed the anointing. It was his first experience, and he haltingly stumbled through the ordinance. When he concluded, the senior asked: "Haven't you faith to command her to rise?"

"Yes, I have faith," responded the younger with real assurance.

He laid his hands upon the afflicted woman a second time, and with the all-conquering faith that stirred within him he commanded her to rise. She was immediately healed; and rose and ministered to the Elders.

In November, 1930, a Sister Shumway was confined in a hospital in Gallup, New Mexico. The child died, and the mother contracted blood poison. The husband was notified by wire to come to the hospital, because the surgeon was about to amputate the wife's leg in a last desperate effort to save her life. The husband requested a prayer meeting to be called in his ward, and then hastened to the bedside of his wife.

Upon his arrival at the hospital, the doctors informed him that there was no hope of saving the woman's life without the amputation. "There is hope," said the husband, with astonishing assurance. He asked for permission for the Elders to administer to the afflicted woman. Permission was granted. After the administration the doctor found that the leg was completely healed. The doctors and nurses left the room in amazement.

This Brother Shumway met the supreme test of faith. He stood in the presence of a critically afflicted wife and heard the man of science positively aver, "There is no hope." And in spite of the finality of the conclusion of medical science he could heroically say, "There is hope."

In this new dispensation of the Gospel, devout souls who have been awakened to the reality of God and His power and goodness, have witnessed all the marvels that characterized the true faith of the first age of the Christian religion. In our age, diseases that baffled the skill of the best physicians have yielded to the healing

power of undoubting faith. The deaf have been made to hear, and the blind have been made to see. Even the dead have been restored to life again. Thousands of saints can bear truthful testimony to these gracious manifestations of divine power, in obedience to the humble prayer of trusting faith.

These saints belong to a distinct and unique class of mortals. Aye, they are more than human. They possess a power that is akin to omnipotence. What is wealth, fame, or even distinguished talents in comparison with this strength of strength, this life of life? There is majesty, grandeur and glory in the hallowed lives of these trusting souls. No wonder the Apostle concluded that God had chosen the "rich in faith to be heirs of his kingdom."—(*The Relief Society Magazine*, August, 1933.)

WHAT CONSTITUTES A SPIRITUAL LIFE?

ELDER O. F. ORSENBACH

THE above interrogatory is frequently propounded by men of educational attainment who, in the light of their scholastic degree and frequently from their materialistic persuasion, turn to ethics as the answer to what spiritual life really is, in which the lofty heights of achievement and exploit are beautifully and inspirationally given to aspiring men by which they may climb the heights. But in it all, is it really the answer to what a spiritual life really signifies?

Is it not more fact than inference that more powerful than conscious intellect is the unconscious urge of the soul? We reason not because we have reason, but because an inborn something supplies the stimulus; for men are not led by what they hear or see, but by what they feel. A sage once said: "You can convince no man by logic, but only by appealing to the will."

Probably some men who see but little in the lives of those deprived of a college education, will pause and consider well the words of Roger Babson, who, in his *Fundamentals of Prosperity*, sounded the keynote as to what really constitutes a spiritual life. Said he:

All the educators, all the psychologists, all the inspirational writers, cannot put into a man the vision and will to do things which are gained by a simple faith. . . . We have gone daffy over things like steam, electricity, building, water power and railroads, but we have forgotten the human soul from which all these things originated.

None knew so well as Jesus Christ the import of spirituality. Against the world of materialism and educational attainment of His day, He endeavoured to lead men into spiritual lives. He sought to engender faith that would culminate in a testimony of God and His wondrous power. Ignoring the philosophies and learning of the day, He taught: "I am come that ye might have life, and that ye might have it more abundantly." His aim was to so develop His disciples that they, through the power of faith, could penetrate the realm of Divine intelligence. So emphatic was He in impressing this great lesson, that He taught of the Holy Ghost which, said He, "the world cannot receive"—a subtle tutor to the soul of man through the medium of which all things

should be made known. It would testify of God and that Jesus is the Christ—would lead all men into all truth—show things to come—“search the deep things of God” as Paul taught, “which no man knoweth save by the Holy Ghost.”

Impressed with the great necessity of His Apostles receiving this spiritual power, the Saviour said: “Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you.”

As instructed, the Apostles tarried at Jerusalem until endowed with the promised power and testimony, by which the very flood-gates of heaven were opened to them, and before which the wisdom of the day vanished into insignificance.

In this Dispensation, the Lord has renewed His promise as disclosed in the following: “And as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost, and these signs shall follow them that believe,” and thousands of men and women to-day testify to having received the spiritual fortitude and knowledge as promised.

WHAT IS SPIRITUAL LIFE?

This brings us face to face with the question: what is spiritual life? Certainly it consists not of scholastic learning; nor of men being endowed with oratory, or to deliver outstanding discourses upon the principles of the Gospel. But it does consist of one who, with an eye single to the glory of God and through the gift of the Holy Ghost, attunes his soul to the polarity of the Spiritual world to the extent that he feels within his very soul that the Lord is near—that He can supplicate his Saviour with explicit confidence that his prayers will be heard and answered—that to him the transuency of the veil is not opaque. In a word, his spirituality lies deeply buried within his soul to the extent that salvation and eternal progression are his major aspirations of life.

In the economy of the Lord, the sacrament has been reinstated as a direct medium of keeping our spirituality in full accord with the testifying powers of the Holy Ghost. The Lord has told us: “And that thou mayest more fully keep thyself unspotted from the sins of the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.”

Unquestionably, the sacrament was instituted for the specific purpose of stimulating spirituality and testimony. Partaking of the sacred emblems we covenant with the Lord that we do remember Him—that we are willing to take upon us His name—that we will keep His commandments which He has given us—that *we might have His Spirit to be with us.*

When the Lord said: “Draw near unto me and I will draw near unto you,” He uttered one of the most sublime of truths that can be attested to only by the soul who has become attuned to the Holy Spirit to the extent that the significance of the promise burns within the heart.

In our day of criticism, doubt, distrust, lack of faith and lost confidence, it would be well for men to pause and reflect upon the story of the prodigal son, with the application that after ex-

periences in the "far country," we shall return to the Father's house and eventually be at home; for as prodigals, we are deceived by the "corn-husks" of our materialism that starve the soul. We shall, when we awake, exclaim in the stress of our anxiety: "I will arise, and go to my Father."

Spirituality in the soul of man is the foreordained prerogative of all who will acquire it in the manner the Lord has provided.—(*The Instructor*, July, 1933.)

THE RADIO FORETOLD

IN VIEW of the development of the radio, by which the softly spoken word may be heard over the whole earth if proper receiving appliances are available, the following extract from a sermon by Elder Orson Pratt, in his day a member of the Council of Twelve and President of the European Mission, is a remarkable prevision of possibilities. Elder Pratt was discussing the last days when the subjoined statement was made:

There must be something connected with the sounding of this trump that is miraculous in order that all nations may hear it. Any sound that can be produced by mortal man does not reach, generally speaking, over about thirty miles from where it originates, which is a very small space indeed. But there will be something connected with the sounding of the trump of the first of the seven angels which will manifest a power which we know nothing of. The sound of that trump will be heard by all people, nations, kindreds and tongues in the four quarters of the globe. I do not know that the sound will be so much louder than some we have heard, but it will be carried by some miraculous power so that all people will hear it.—(*Journal of Discourses*, Vol. 16, pp. 327-328.)

THE EUROPEAN MISSION OFFICE STAFF

(AS OF AUGUST 1ST, 1933)

JOHN A. WIDTSOE—President.

LEAH D. WIDTSOE—Consulting Supervisor of Women's Activities, and President of the European Mission Relief Societies.

HOWARD M. CULLIMORE—Financial Secretary, and Supervisor of Sunday Schools.

LEON B. FREHNER—Correspondence Secretary, and Assistant Supervisor of Y. M. M. I. A.

LUCILE M. CULLIMORE—Correspondence Secretary, and Assistant Supervisor of Sunday Schools.

FRANKLIN S. HARRIS, JR.—Supervisor of Publicity and Information Bureau.

RICHARD S. BENNETT—Associate Editor of the *Millennial Star*.

FRANK R. BENNETT—Supervisor of Y. M. M. I. A., and Assistant Supervisor of Publicity.

IILEEN A. WASPE—Supervisor of Y. L. M. I. A., and Secretary of the Relief Society.

NETTIE L. WOODBURY—Supervisor of Primaries, Counselor in the Relief Societies, and Assistant Supervisor of Genealogy.

DR. RAY M. RUSSELL—Director of Music.

HOME ADDRESS OF PATRIARCH WALLIS.—Those who wish to communicate with Patriarch and Sister James H. Wallis, can address them at 1469 Princeton Avenue, Salt Lake City, Utah, U.S.A.

WANTED.—A few copies of "Modern Revelation," the study course for the M. I. A., 1930-31, are needed to complete the files of the European Mission Library. Anyone willing to give his copy in exchange for the original purchase price please notify the *Millennial Star* office immediately.

FROM THE MISSION FIELD

Doings in the Districts: Newcastle—On July 26th, the recently organized primary of the Gateshead Branch presented a "non-stop" programme to an audience of nearly one hundred friends. Featured on the programme was "In The Court of Health," a playlet written for primary children.

Manchester—As a feature of the day, prizes were awarded for the best costumes at the Pioneer Day celebration held in Manchester on July 22nd. The programme included games at Heaton Park in the afternoon, and a pioneer play, presented by the Hyde Branch, following the monthly District Union Meeting in the evening.

At a baptismal service held in the Manchester Hall on July 29th, Donald Kershaw and Mary Bolton, both eight years of age, were baptized and confirmed members of the Church.

Nottingham—Four candidates for Church membership were baptized by Elder William M. Harvey and local Elder Harry Hays at the Mansfield Baths, Friday, July 28th. Confirmation followed at a meeting held in the Mansfield Branch Hall.

Welsh—Three candidates for Church membership in the Merthyr Branch were baptized on August 10th by Elder Allan N. Adams. At a similar service in the Pontypool Branch on August 13th, two persons were baptized by Branch President Richard C. Thomas. Confirmation followed baptism at both services.

DEATH

WISEMAN—Sister Elizabeth Wiseman, aged member of the Grimsby Branch, died July 20th. District President William Murdoch, assisted by Elders Levi Hammon and Grant Kirkham conducted the funeral services. President Murdoch dedicated the grave.

CONTENTS

"Whom Say Ye That I Am?"	561	The Radio Foretold	575
The Trust Supreme	The European Mission Office		
Editorial: Is My Body My Own?	568	Staff	575
What Constitutes a Spiritual		From the Mission Field...	576
Spiritual Life?			573

PUBLISHER: JAMES H. DOUGLAS, 43 TAVISTOCK SQUARE, LONDON, W.C. 1
 EDITOR: JOHN A. WIDTSOE, 5 GORDON SQUARE, LONDON, W.C. 1